

RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE, P. M. ENFIELD, N. H.

To whom all letters, must be addressed.

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FOR THE INFORMER.

Copy of a letter to the editor from Elder Marcus Kilborn, dated at Switzerland Co. Indiana, Feb. 19, 1825.

DEAR BROTHER CHASE,

I once more wish to inform my brethren of the prosperity of the Redeemer's kingdom in these regions. There is as yet but three churches in the Miami Quarterly Meeting, but I think there is a fair prospect of additions. The Lord is evidently among the people in this quarter. I have been of late travelling through the state of Ohio, visited the brethren at Scioto, where Elder R. Cheney once lived, and found the brethren there generally stedfast in the faith, but destitute as to an administrator, which renders their situation rather difficult. Their earnest prayer appears to be that preachers would visit them.

Our last Quarterly Meeting was holden on the third Saturday and Sabbath in January last, and we had a very refreshing season. The Lord was in our midst without any doubt. I have visited the place once since, and I think there is as great a reformation as I have seen for several years. The work seems to be most general amongst the rising generation. There is also in this state, in many places, good revivals. There has been lately about twelve brought out and joined the church, a great part of whom are young people.

Our next Quarterly Meeting is to be holden in Jefferson township, Switzerland county, and state of Indiana, on the third Saturday and Sunday in April, and it is to be holden alternately every three months in the year. Our desire is, that ministers in our connexion would try to visit us in these regions.

No more at present, but remain yours most affectionately.

MARCUS KILBORN.

VOL. VI.

N. B. There is, in Byrants Creek church, rising of eighty-four members; in Jefferson, thiry-four; in Hamilton, I believe there is about fifty.

M. K.

FOR THE INFORMER.

Copy of a letter from Elder Jonathan Kenney to the editor, dated at Bristol, R. I. April 19, 1825.

DEAR BROTHER CHASE,

A little more than two months ago, I came to this place, and commenced preaching in the Stone Chapel, to the people formerly under the care of Rev. Barnabas Bates. At that time there was a very general depression in religion throughout the town; and this people shared in the languor. After having preached a few times, much attention was excited to the word, which the Lord soon began greatly to bless. In about six weeks there were, probably, fifty conversions. Gradual additions have been making to this number ever since. The work still goes on, and I hope, ere it shall subside, many more will confess before men, the name of the primitive Saviour. Many professors in all the different churches are revived, and many backsliders have been hopefully reclaimed. "This is the Lord's doings and marvellous in our eyes." Let his name have all the glory.

Yours in the Lord forever,

JONATHAN KENNEY.

P. S. I deem it well to state, that during the revival thus far, I have had the privilege and the pleasure of baptizing, in the primitive manner, thirty-two persons.

FOR THE INFORMER.

Copy of a letter from Br. James Irons to the editor, dated at Jerusalem, N. Y. April 25, 1825.

DEAR BROTHER,

Having had the privilege of perusing the pamphlet, entitled the Religious Informer, some of late, I cannot but admire the method, adopted by you, to inform the serious enquiring mind in the different parts of our christian land, and being sensible of the truth of that saying of the wise man that, "as cool water is to a thirsty soul, so is good news from a far country," I feel anxious, through the medium of the Informer, to declare to the saints abroad the prosperity of Zion in this place. May heaven guide my pen while I ex-

deavour to describe the stately stepping of Christ in this western country.

Preachers of different denominations are at present engaged in promoting the cause of the Redeemer. In the north part of this town the work has been gradually increasing for three or four months past; the high, the low, the rich, and poor, are the subjects of this glorious work. Some of the foremost men of our town have found HIM of whom Moses in the law and the prophets did write, others have been seeking him sorrowing for many days. Within the bounds of the society to which I belong, the prospect of reviving grace is favourable. In the southwest corner of this town the Lord is beginning a good work. We have had news from Italy, that a revival has commenced there. In Benton and Middlesex the work is rapidly spreading; old professors have been astonished at the wonderful display of the grace and power of God.

Elder Samuel Wire is labouring in these parts with much success. Elder William Kent a Methodist preacher states, that the prospect of Zion is rapidly brightening in almost every town within the bounds of the circuit. Yes, my brother, we have lived to see the saying of Daniel fulfilled, that "many shall run too and fro, and knowledge shall be increased." We have news from many parts of the country, and it appears to be almost universally a refreshing time from the presence of the Lord.

May the Lord grant that the work may still increase, till all shall know him from the least to the greatest.

JAMES IRONS.

Lines on the death of Thomas Miner of Canaan, who died suddenly in the night of April 10th, aged 14 years. Originally written to a family of young friends in that neighbourhood.

MY PRECIOUS YOUNG FRIENDS,

By this stroke of God's providence, we may learn the importance of obeying the command of God, "Remember now thy Creator in the days of thy youth." Eccl. xii. 1. Lest some should suppose they do remember their Creator when they do not, you should earnestly enquire; how shall we remember our Creator as we ought? To do this, you must remember he is God, the great creator of heaven and

earth; and all worlds in the universe. That he is the creator of all living things, from the holy arch Angels to the smallest insect, that crawls upon the earth or moves in the sea. That he is every where present, filling immensity. That his omniscient eye is upon you, at all times, witnessing every thought, word, and action. That he upholds you continually, by his preserving goodness. You must remember, he is an infinitely holy and just, as well as merciful being; one, who cannot behold your sins, but with the greatest abhorrence. In short, you must endeavour to remember and obey all the righteous requirements of his holy word; which implies entire reconciliation to his divine will and government. You do not remember him aright, unless you love him so well as to "set the Lord always before your face, lest you sin against him." Ps. xvi. 8. And, my young friends, is not your Creator continually calling upon and beseeching you, to become reconciled to him, so that you may ever remember his name and character with inexpressible delight! He calls upon you by his word, saying, "My son, keep my words, and lay up my commandments with thee." Prov. vii. 1. Receive my instruction, and not silver, and knowledge rather than choice gold. Prov. viii. 10. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Prov. viii. 32. Yes, blessed with the presence and approbation of that God, whose smiling aspect makes heaven a most happy place. Will you not seriously and constantly remember him, that you may enjoy him through life, at death, and in an endless eternity? Then will you not seek his approbation immediately and earnestly, since he gives you this encouragement? "I love them that love me; and those that seek me early shall find me." Prov. viii. 17. But if you will choose to forget him, he will consider you his enemy; he will number you among the wicked; who, he declares, "shall be cast into hell, with all the nations that forget God." Ps. ix. 17.

Again, he calls upon you by his providences, to remember your Creator. In health and prosperity he calls upon you to acknowledge his goodness; saying, "what hast thou that thou hast not received?" In sickness and adversity he calls upon thee to "humble thyself under his mighty hand; that he may lift thee up, and even exalt thee in due time." Each time the news of mortality is heard in your

ears, he calls upon you to remember him and his requirements; that death is the wages of sin, and that you are liable to die at any moment when he shall call for you. The sudden deaths, of which you frequently hear, are enough to convince you, that health, and the bloom of life cannot defend from death.

By the sudden death of this your schoolmate or acquaintance, your Creator is loudly calling upon you to prepare now to follow your young friend, and meet your judge; while he solemnly declares "he will bring you into judgment," to answer for "every secret thing, whether it be good or evil." Eccl. xi. 9. &c.

Young friends, dare you say he has not accompanied this solemn call of his providence, with the special call of his holy spirit? entreating you to "acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job xxii. 21. Has not this blessed spirit led you to contemplate the matchless love of God in sending his Son—also the boundless love of Christ in coming into the world, and suffering so much as he did, to purchase salvation for you? Have not you been called before now to remember seriously this infinite love; to forsake your sins, and, by humble repentance and faith in Christ, become reconciled to God? And will you still forget God, and neglect so great salvation? Will you never think of him, who is always mindful of you? Will you disobey his commands, and resist the spirit of him, who has your very breath in his hand, and can stop it at any moment? Job xii. 10. If you do, how can you expect he will not come out in strict justice against you, and cut you off with a stroke; making you a sad example of his holy indignation against sin. "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. xxviii. 9.

O will you be persuaded, by one who loves your soul,
To turn and look to Jesus, and he will make you whole.

If you do this immediately and sincerely, then all the blessings of the gospel will, through Christ, become your inheritance. And at the hour of death, this precious Jesus will send a kind angel, to bear away your happy spirit to himself; where you will wear a dazzling, unfading crown, and be permitted to sit with him on his throne, behold his

ravishing beauties, admire his matchless love, and worship, serve, and enjoy him without imperfection, without weariness, and without end.

REVIVALS.

Burlington, Vt. April 11, 1825.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR,

In addition to the short and imperfect sketch, which I gave a few weeks since of a revival of religion in Jericho, Vt. I send you the following, that if it should be thought proper, you can give it a place in your useful paper.

It must be a matter of joy to all the real friends of Zion, to hear that the good work, so graciously begun, and so powerfully continued, is still going on with rapidity and success; and frequently gives pleasing evidence of that power of grace in the salvation of sinners. The number of converts, as stated in my former communication, was more than *seventy*; I am informed by one of the preachers of the circuit, that there are now not far from *one hundred*; and that more than fifty have united with the Methodist church, and a few with the other denominations. I understand also that the work still continues in many places around the circuit.

There are two kinds of union, or union arising from two distinct motives, generally attendant on revivals of religion; the one is that, which arises from the love of God in the heart, and is generally found among those members of the different churches, who are less concerned to build up a party, than to save their own souls. The other is found among those, who seem to be more anxious to establish their own creed, than to seek the salvation of mankind. The one is truly desirable, the other is a mere time-serving thing, and deserves not the name of union. "He that hath ears to hear, let him hear." I trust that the former kind of union is not altogether absent in this revival, and it is to be feared that the latter is prevalent in some cases.

On a sacramental occasion, held a few days since, in this town, I had the pleasure of beholding many, who see cause to differ in some things, all unite to celebrate the dying love of our common Lord. The meeting commenced on Wed-

nesday, in a small Baptist meeting-house; but on Thursday, from the increase of the congregation, it was thought proper to occupy the Congregational meeting-house, which had been kindly offered to us by the church. The Love-feast was attended with much of divine influence, and many spoke feelingly of the dealings of God with their souls. Indeed it was a most pleasing sight, to behold so large a number united in the solemn worship of God, while the stoutest heart seemed to melt as wax before the fire. The word on this occasion was accompanied with power from on high. Some trembled, while others rejoiced in the God of their salvation. When the invitation was given for the communicants to approach the table of the Lord, many flocked with eagerness to the altar, and avowed Christ before the world. The meeting closed in the spirit of love and peace, and many returned to their habitation rejoicing in hope of the glory of God.

Yours, &c.

N. LEVINGS.

By a communication from Brother Ebenezer Curtice it appears that a reformation has taken place in Penfield, N. Y. in which many have been hopefully converted to God, that a small church has been recently gathered there, and that the labours of Brother Adin Aldrich have been much blessed in that place, who is now ordained over them as their pastor.

By a letter just received from Elder Daniel Quimby of Lyndon, Vt. we learn that he has recently visited Danville, and found the work of reformation prospering through the instrumentality of Elder Thomas Jackson. A church has been gathered there, and the prospect of good is very encouraging.

They feel a great want of preachers to labour in that section of the country. They have long looked for Elder Morse, who was appointed by the Yearly Meeting to visit them, but have looked in vain. They earnestly hope, that he, or some other faithful labourer, will visit them soon.

Extract.—All true Christians must be like Noah's Ark, that was pitched within and without. They must have a holy inside and a holy outside; their profession and practice must agree together.

ILLUSTRATIONS OF SCRIPTURE.

At the gate of the ancient eastern cities there was a spacious area, adapted to receive a number of people; here justice was administered, and all public and private business transacted. "Judges and officers shalt thou make thee in all thy gates." Deut. xvi. 18. The cities were not so large and populous as ours, but contained only as many labourers as could cultivate the land adjacent; for all the Israelites were husbandmen. When the tribe of Judah took possession of its lot, it contained one hundred and fifteen cities. Joshua xxv. 21.

The inhabitants went out in the morning to the labours of the field, and returned in the evening; so the gate of the city was the place where all the people passed, and every thing transacted there, was witnessed by all ranks of the inhabitants. Thus, it was in the gate of Hebron, that Abraham purchased the field of Machpelah, and the cave therein, &c. which were made "sure unto him for a possession, in the presence of all the children of Heth, before all that went in at the gate of his city," Gen. xxiii. 17, 18. "And Hamor and Sechem his son came into the gate of their city, and communed with the men of their city," proposing to them an alliance with Jacob, Gen. xxxiv. 20, &c. It was at the gate of Bethlehem that "Boaz said unto the elders, and unto all the people, "ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's, and Mahlon's of the hand of Naomi. Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place: Ye are witnesses this day. And all the people that were in the gate, and the elders said, 'We are witnesses.'" Ruth iv. 9—11. The law ordained that if a man had a stubborn and rebellious son," he should be brought out unto the elders of his city and unto the gate of his place," there to receive his punishment, Deut. xxi. 18, 21; and that a man convicted of idolatry should be brought forth unto the gates" and be stoned. Deut. xvii. 5. At the gate of the city was the neglected widow, mentioned in Deut. xxv. 5—10, to make her complaint to the elders.

The market for provisions was held at the city gates during the famine in Samaria. Elisha foretold that a measure of fine flour should shortly "be sold for a shekel in the gate of Samaria." 2 Kings vii. 1.

A building was erected at the gates, which was fitted up with seats for the judges and elders; it is said that "Boaz went up to the gate, and sat down there," Ruth iv. 1; and, that "all the princes of the King of Babylon came in and sat in the middle gate." Jer. xxxix. 3; and when David heard that Absalom was dead, he "went up to the chamber over the gate, and wept." 2 Sam. xviii. 33. This chamber might be the place for private deliberation. Even in the temple of Jerusalem, causes were tried at one of the gates, judges held their assizes there, Jer. xxvi. 10, and xxxvi. 10. The gates of the city, therefore, were places of great importance, and of public concourse; and by keeping this in mind, we shall perceive a beauty and force in several passages of scripture, which otherwise are rather obscure. When the psalmist says that a good man "shall not be ashamed, but shall speak with his enemies in the gate," (Psa. cxxvii. 5.) it is meant, that when he pleads his cause before the rulers he shall prevail. When Job says, "If I have lifted up my hand against the fatherless when I saw my help

"in the gate," xxxi. 21, he intends to declare, that he never took unjust advantages against the fatheries, when their cause came before him in the gate. This conduct was conformable to the advice of Solomon, Prov. xxii. 22. "Rob not the poor because he is poor; neither oppress the afflicted in the gate;" a piece of advice not always observed; for Amos complained that in his day, "they afflicted the just, they took a bribe, and they turned aside the poor at the gate from his right." Well might such magistrates as these, "hate him that rebuked in the gate; and abhor him that spoke uprightly." How necessary then the prophet's admonition, "hate the evil and love the good; and establish judgment in the gate;" Amos v. 10, 12, 15, that is, let your judicial proceedings be directed by justice to all parties.

After all these examples, it is not to be wondered at, that in the Scripture, we find the word gate so often used, to signify judgment, or the public council of each city, or the city itself, or the state. See Lam. v. 14. "The elders have ceased from the gate, and the young men from their music." Psa. lxix. 12, David complains that "Wisdom is too high for a fool, he openeth not his mouth in the gate." Solomon says, Prov. xxxi. 23, that the husband of a virtuous woman "is known in the gate, when he sitteth among the elders of the land." Job says, v. 4, the children of the fool are far from safety, and they are crushed in the gate, neither is there any to deliver them." Zachariah exhorts Judah to "execute the judgment of truth in their gates." Jesus Christ assures Peter "That the gates of hell shall not prevail against his church, or, in other words, that the councils, stratagems, and strength of the powers of evil shall be unable to destroy it."

THE DEATH OF THE DRUNKARD.

The drunkard, then, must also die!—Yes, poor man, your career of madness will come to an end; your last cup will be emptied; your last frolic will be over; your last oath will be pronounced. Soon! the hour has already come, and you are surrounded by the furniture of the grave. Oh! horrid hour of woe, which you have always feared and tried to forget; it has come, and before to-morrow's sun shall arise, your spirit must be before its judge! your shroud is nearly ready, and soon your death bell will be tolling. And who will be your mourners? Your wife, your bosom friend, will she bend over your cold remains, and wet your clay with tears? No! her tears have all been shed before. She in vain entreated you to reform. In anguish of soul did she often pray for you. But you treated her with contempt—you have been her ruin. Had she never seen you, she might now have been blessed and happy. By you she has been abandoned, abused and disgraced. She is soon to be relieved; and do you think she will weep when you are dead? She pities you; she would do any thing to save you; but long ago she gave you up in despair. Who will be your mourners? Your children cannot feel that their father is dead. You have never told them you was their friend. You have said you hated them. You have snatched the bread from their mouths. You have torn the clothes from their shivering limbs, and they are now left to beg or starve. They owe their existence to you, and that existence you have rendered miserable. Who then will be your mourners? Your neighbours, as they in kindness shall bear away your body, and place it in its last abode, will they even feel a pang of sorrow that you are

dead? All will be silent not a sigh; not a tear! Alas, poor man, when the last sad office shall be performed, when your grave shall be filled up, and the last green turf fixed in its place, a thrill of horror will be felt in the breast of the good, as they shall turn away from the lonely spot where they have laid you.

Ye friends of virtue and of man; ye too, who believe there is no HEREAFTER, draw near while I remove the curtain, and show you this dying man. Once he was the child of tender and pious parents, the burthen of their cares, the comfort of their passing days, and the object of a thousand hopes. Once he mingled in the polite circle; was respected as a citizen and a friend. You saw when first he began to linger about the tavern, to neglect his business and family. You saw it, but you told him to go on! You saw to what it would lead; but not a word did you whisper in his ear, nor an effort did you make to save him from ruin. Now it is *too late*; the work of ruin is accomplished, and, "at your hands shall his blood be required!"

EXTRACT.

Upon whatsoever foundation happiness is built, when that foundation fails, happiness must be destroyed; for which reason, it is wisdom to choose such a foundation for it, as is not liable to destructive accidents. If happiness be founded upon riches, it lies at the mercy of loss, decay, oppression, war, and tyranny; if upon fine houses, and costly furniture, one spark of fire is able to consume it; if upon wife, children, friends, health, or life; a thousand diseases, and ten thousand accidents, have power to destroy it; but if it be founded upon the infinite bounty and goodness of God, and upon those virtues, which are pleasing in his sight, its foundation is unmovable, and its duration eternal.

WE PAINT FOR ETERNITY.

ZEUXIS, the most famous for his skill among the ancient painters, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men, till he had turned it over, and over, this side and that side, again and again, to see if he could spy any fault in it; and being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencil, made this answer; "I am long in doing whatsoever I take in hand, because what I paint, I paint for ETERNITY."

Thus stands the case with all; we also paint for *Eternity*, whatsoever we do, it so belongs to *Eternity*, that a man may truly say of it thus; "I write, I read, I sing, I pray, I hear, I labor, whatsoever I do, whatsoever I say, whatsoever I think, all is for ETERNITY."

EXTRACT.

If you have taken a wrong position, abandon it: if you have committed an error, correct it. But if your conscience is satisfied with the part you have acted, or the duty you have performed, tranquil and self-possessed, abide the issue. If an enemy revile you, revile not in return; and if that enemy have talents, honour him; if he merits respect, render it unto him. Favor his interests,—deal gently with his failings,—shield his fame. Do even more than this: If he be in affliction, sympathize with him—if he be poor, feed him—if naked, clothe him, and let hiskins be warmed with the fleeces of your flock: and as

the injury you may have suffered, nobly forgive it, and pray God that it may be forgiven. By so doing, you will heap coals of fire upon his head—coals not to consume, but to melt him unto righteousness. This, this, if I may speak so, is the most effectual and only laudable revenge.

—Pres. Nott.

WHERE HAS HE GONE.

"It is written of a gentleman who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he, with much gravity added. 'There! And where is he gone?' The servants replied, 'Why, he is gone to heaven, to be sure.' 'No,' said the jester; 'he has not gone to heaven I am certain.' The servants, with much warmth, asked, how he knew that his master was not gone to heaven? The jester then replied, 'Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it some time before hand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and therefore I am sure he has not gone to heaven.'

HAPPINESS.

Happier is the least and lowest of the servants of Jesus, than the greatest and most exalted potentate that knoweth him not. *A day in thy courts is better than a thousand in the tents of wickedness.* If this be the case upon earth, how much more in heaven! O that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day when the temple of God shall be opened in heaven, and we shall be admitted to serve him for ever therein!

NOTICE.

Agreeably to an act of the Legislature of New-Hampshire, passed June 1819, authorising each and every sect and denomination of Christians in this state, to associate and form societies for the purpose of the support of the gospel; therefore, we, David Severans, Ebenezer Stuart, and George Litchfield, and our associates, hereby form ourselves into a society by the name of First Universalist Society in the town of Danbury, and hereby agree to subject ourselves to such rules, regulations, and by-laws as a majority of the society shall hereafter vote.

DEARBORN PERKINS, Clerk.

Danbury, March 28, 1822.

DIED

In Concord, Miss Sally Abbot of this town, aged 33 years. She was a member of the church in this place, and having been on a journey to Boston, on her return was taken sick, and stopped at Concord, hoping that she would soon be able to pursue her journey home; but alas! in a few days death closed the scene. We understand she was composed in her mind in her sickness, and willingly resigned herself into the hands of God, either to live or die.

A letter is just received from Elder a Woodworth of Montpelier, Vt. but too late for an insertion in this number. It will appear in our next.

The following is said to have been found at Thebes, and to be the fragment
of an Egyptian King.

1. I never denied justice to the poor, for his poverty; neither par-doned the wealthy for his riches.
2. I never gave reward for affection, nor punishment upon passion.
3. I never suffered evil to escape unpunished; neither goodness un-rewarded.
4. I never denied justice to him that asked it; neither mercy to him that deserved it.
5. I never opened my gate to the flatterer; nor mine ear to the backbiter.
6. I always sought to be beloved of the good, and feared of the wicked.
7. I always favoured the poor that was able to do little; and God, who was able to do much, always favoured me.

NEW COMMANDMENT.

Those who love the Lord fulfil his new commandment of loving one another. They take pleasure in the company, in the conversation, in the prosperity, and in the spiritual good and peace of the disciples and co-heirs of Christ.—The habitual language of such a soul is—O Lord, thou art all my salvation and all my desire; I would not care for heaven were it not for thee; neither would I love myself were I not one with thee; O that I may always seek thee, find thee, and love thee, so that I may forever enjoy thee.

CASMERIAN INDIAN.



PARTING OF THE THREE FRIENDS.

When shall we three meet again?
When shall we three meet again?
Oft shall glowing hope expire,
Oft shall wearied love retire,
Oft shall death and sorrow reign,
Ere we three shall meet again.

Though in distant lands we sigh,
Parch'd beneath a hostile sky ;
Though the deep between us rolls,
Friendship shall unite our souls ;
Still in fancy's wide domain,
Oft shall we three meet again.

When our burnish'd locks are grey,
Thinn'd by many a toil-spent day ;
When, around this youthful pine,
Moss shall creep and ivy twine,
Long may this lov'd bow'r remain,
Here may we three meet again.

When the dreams of life are fled,
When its wasted lamp is dead,
When in cold oblivion's shade,
Beauty, wealth, and pow'r are laid,
Where immortal spirits reign,
There may we three meet again.

MEETING OF THE THREE FRIENDS.

Parted many a toil spent year,
Pledg'd in youth to mem'ry dear ;
Still to friendship's magnet true,
We our social joys renew ;
Bound by love's unsever'd chain,
Here on earth we meet again.

But our bow'r sunk by decay,
Wasting time has swept away ;
And the *youthful ever-green*,
Lopp'd by death no more is seen ;
Bleak the winds sweep o'er the
Where in age we meet again. [plain,

Many a friend we us'd to greet,
Here on earth, no more we meet ;
Oft the fun'ral knell has rung,
Many a heart has sorrow stung,
Since we parted on this plain,
Fearful ne'er to meet again.

Worn by toil and sunk with years,
Soon we'll quit this vale of tears,
And these hoary locks be laid
Low "in cold oblivion's shade ;"
But where saints and angels reign,
We all hope to meet again.

FAITH AND WORKS.

BY MRS. HANNAH MORE.

Good Dan and Jane were man and wife,
And liv'd a loving kind of life ;
One point, however, they disputed,
And each by turns his mate confuted.
"Twas faith and works—this knotty question
They found not easy of digestion.
While Dan for faith alone contended,
Jane equally good works defended.
"They are not Christians sure, but Turks,
Who build on faith, and scoff at works,"
Quoth Jane—While eager Dan replied,
"By none but heathen faith's denied."
"I'll tell you wife," at length, quoth Dan,
"A story of a right good man.
A patriarch sage, of ancient days,
A man of faith, whom all must praise,
In his own country he possess'd
Whate'er can make a wise man blest ;
His was the flock, the field, the spring,
In short, a little rural king.

Yet, pleas'd he quits his native land;
 By faith in the divine command;
 God bade him go, and he content,
 Went forth, not knowing where he went.
 He trusted in the promise made,
 And undisputing strait obey'd.
 The heavenly word he did not doubt,
 But proved his faith by going out.

Jane answer'd with some little pride,
 'I've an example on my side;
 And though my tale be somewhat longer,
 I trust you'll find it vastly stronger.
 I'll tell you, Daniel, of a man,
 'The holiest since the world began,
 Who now God's favour is receiving,
 For prompt *obeying*, not *believing*.
 Only one son this man possest,
 In whom his righteous age was blest,
 And more to mark the grace of heaven,
 This son by miracle was given;
 And from this child the word divine
 Had promis'd an illustrious line.
 When lo ! at once a voice he hears,
 Which sounds like thunder in his ears;
 God says—Go, sacrifice thy son !

—This moment, Lord, it shall be done.
 He goes, and instantly prepares
 To slay his child of many prayers.
 Now here you see the grand expedience,
 Of works, of actual, sound *obedience*.
 This was not *faith*, but act and deed.
 The Lord commands the child shall bleed.
 Thus Abraham *acted*, Jenny cried;
 'Thus Abraham *trusted*', Dan replied.
 'Abraham !' quoth Jane, 'why that's my man;
 'No, Abraham's him I mean,' says Dan,
 'He stands a monument of *faith* :—
 'No, 'tis for *works* the Scripture saith.'
 'Tis for his *faith* that I defend him.'
 'Tis for *obedience* I commend him.'

Thus he—thus she—both warmly seek,
 And lose their temper in their zeal;
 Too quick each other's choice to blame,
 They did not see each meant the same.
 At length, 'good wife,' said honest Dan,
 'We're talking of the self-same man.
 The *works* you praise, I own indeed,
 Grow from that *faith* for which I plead;
 And Abraham, whom for *faith* I quote,
 For *works* deserves especial note:
 'Tis not enough of *faith* to talk,
 A man of God with God must walk;

Our doctrines are at last the same,
They only differ in the name ;
The faith I fight for is the root,
The works you value are the fruit.
How shall you know my creed's sincere,
Unless in works my faith appear ?
How shall I know a tree's alive,
Unless I see it bear and thrive.
Your works not growing on my root,
Would prove they were not genuine fruit.
If faith produce no works, I see,
'That faith is not a living tree.
Thus faith and works together grow,
No sep'rate life they e'er can know ;
They're soul and body, hand and heart,
What God hath join'd let no one part.'

ODE.

By Comp. John G. Van Deuser.

Before th' Eternal Master,
Let ev'ry mortal bow.
From heart his mercies feeling,
Let grateful incense flow.

Chorus.

And his holy name we know,
And his holy name we know,
we know,
we know,
And his holy name we knew.

Where sun and stars are rolling,
And in the smiling green ;
Through the wide earth and ocean
The builder's hand is seen.

The skies, arch'd by his wisdom,
Show forth his wond'rous skill ;
And ev'ry fleeting moment
Declares his goodness still.

The lightnings blaze, the thunder,
And Etna's lucid flame

Bid nations dread his power,
And fear his awful name.

He's cloth'd with truth and justice,
Then trembling fear his rod,
When he proclaims to mortals,
"Prepare to meet your God."

Let the great light of Christians
With hope inspire our breast ;
Point to the starry brightness,
And show the promis'd rest.

When in the tomb reposing,
Your frame in ruin lies ;
The vault of death shall open,
The word shall bid you rise.

Built on the rock of ages,
Your work shall stand the test,
The pass-word then shall greet
you,
"Come enter into rest."

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AN EPITAPH NEAR BAGDAD.

*By the author of *Legends of Lampidosa, &c.**

- 1 Tread softly here or pause to breathe
 A prayer o'er him, who sleeps beneath,
 Though savage hands in silence spread
 The nameless sand that hides the dead;
 Yet here, as wand'ring Arabs tell,
 A guardian spirit loves to dwell!
 'Tis said such gentle spirits seek
 The tears on widow'd beauty's cheek,
 And bring those precious drops to lave
 The sainted pilgrim's secret grave.
- 2 Tread softly!—though the tempest blows
 Unheeded o'er his deep repose,
 Though now the sun's relentless ray
 Has parch'd to dust this holy clay,
 The spirit in this clay enshrin'd
 Once mounted swifter than the wind—
 Once look'd, O sun! beyond thy sphere,
 Then dared to measure thy career,
 And rose above this earth as far
 As comets pass the meanest star.
- 3 Tread softly!—'midst this barren sand!
 Lie reliks of a bounteous hand!
 That hand, if living, would have press'd
 The wand'ring stranger to his breast.
 And fill'd the cup of gladness here—
 Thy dark and dreary path to cheer—
 O spare this dust!—it once was part
 Of an all-kind, all-bounteous heart!
 If yet with vital warmth it glow'd,
 On thee its bounty would have flow'd.
- 4 Tread softly!—on this sacred mound
 The badge of brotherhood is found!
 Revere the signet!—in his breast
 In holiest virtue was confess'd—
 He only liv'd on earth to prove
 The fullness of a Brother's love.
 If in thy bosom dwells the sign
 Of charity and love divine,
 Give to this grave the duteous tear,
 Thy friend, thy Brother, slumbers here.